

THE CATHOLIC EDUCATIONAL REVIEW

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VOL. XLIV

JUNE, 1946

No. 6

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The Catholic Educational Review is indexed in The Catholic Periodical Index, The Education Index and The Catholic Magazine Index Section of The Catholic Bookman.

Under the direction of the Department of Education
The Catholic University of America

Monthly Except July and August. Yearly, \$3.00, 14s.6d. Single Number, 35c, 1s.3d.

THE CATHOLIC EDUCATION PRESS
WASHINGTON, D. C.

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The Catholic Educational Review

JUNE, 1946

WHO'S WHO THIS MONTH

REVEREND WILLIAM E. McMANUS, M.A., offers his comments on proposed legislation with educational implications.

BROTHER CASSIAN EDMUND PAPILLION, F.S.C., M.A., in addition to completing his studies for the Ph.D. degree in the Department of Education at the Catholic University of America, teaches Education at De La Salle College, Washington, D. C.

REVEREND CORNELIUS LEO MALONEY, M.A., engaged in graduate work for his Ph.D. in the Department of Education at Catholic University, is presently interested in studying the influence of Positivism in American education.

SISTER M. KATHLEEN FLYNN, O.S.U., Ph.D., author of *A Catholic Way to Latin* and a previous contributor to this *Review*, is Instructor in English and Latin at Ursuline College.

EUGENIE A. LEONARD, Ph.D., Associate Professor of Education in the field of Guidance at Catholic University, presents the second in a series of four articles in which she reports the results of her survey of the extent of guidance in the Catholic high schools of the United States.

URBAN H. FLEECE, S.M., Ph.D., is Chairman of the Department of Education at the Catholic University of America summer session and co-editor of *The Catholic Educational Review*.

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JAMES F. POWERS, S.M., M.A., a former instructor in Guidance at Maryhurst Normal, is at present principal of Northside Catholic High School, St. Louis, Mo.

SEPTEMBER ISSUE

With the beginning of the next scholastic year, your editors hope to present *The Catholic Educational Review* in a livelier and more attractive dress. If plans presently under consideration materialize, our readers may look forward to a change in format and cover design as well as to the addition of a number of timely educational features. Because of publication difficulties we refrain from indicating the exact nature of these changes at this time. We take this occasion to extend to our readers a cordial invitation to write us their suggestions as to how we might improve the material and sharpen the topics under discussion in the *Review*.

In our September issue we hope to present *The 6-3-3 Plan of Reorganization of Catholic Education* by Rev. Dr. Clarence E. Elwell. In this plan Dr. Elwell advocates the elimination of the Four-year Liberal Arts College as we have it today. Rev. Dr. William H. Russell will present his reasons why *Religion Rather than Theology Should Be Taught to College Students*. Monsignor Frederick G. Hochwalt and Rev. Dr. Roger J. Connoles will continue their discussion on *Plans for Developing a Curriculum to Teach American Citizenship*, and Rev. Dr. Edmund J. Baumeister, S.M., will present some practical suggestions for teachers of Religion and Latin in *Correlation and Integration in Latin*.

A SUMMARY REPORT OF SCHOOL LEGISLATION

REV. WILLIAM E. McMANUS

Previous issues of the current volume of the *Review* have included articles dealing with important legislation of concern to Catholic schools. This paper will present the latest legislative developments as of May 14.

FEDERAL AID

Both the Thomas-Hill and Mead-Aiken Bills are pending before the Senate Committee on Education and Labor. However, the original Thomas-Hill measure, introduced during the war, has been completely revised in the form of an amendment (proposed by Senators Hill, Thomas and Taft) which gears the bill to a peacetime economy. In effect, the amendment (1) restricts the grants of all funds to areas of proven need according to a formula which correlates child population and per capita income, and (2) requires intra-state equalization as a condition for obtaining federal aid; within four years after enactment of the federal aid measure, any state in receipt of federal funds must spend from local and state resources at least \$40 a year for every child in average daily attendance at the public schools.

For the past few weeks a Senate Subcommittee has been studying the pending federal aid measures. At a recent meeting the Subcommittee agreed to a further amendment of the Thomas-Hill Bill which is alleged to satisfy the demands of the non-public school interests. This amendment would permit those states which spend *state* funds for the support of nonpublic schools to use a proportionate share of the federal allotment for the same purpose. After incorporating the amendment into the bill, the Subcommittee recommended that the full Senate Committee on Education and Labor consider the Thomas-Hill Bill as amended. This action was for all practical purposes the coup de grace of the Mead-Aiken Bill with all its ingenious provisions for a National Board of Apportionment, the trustee and the like.

Meanwhile, friends of the Mead-Aiken measure are hopeful that the Senator from New York will introduce an amendment to his original bill so that it will be less cumbersome, and will be more adjusted to the wishes of the Senate committee.

Perhaps the labor groups may find a few spare moments to renew their interest in Senator Mead's bill. Friends of labor have said that it would be most unfortunate if the labor groups were to have no part in putting across federal aid legislation.

Catholic educators will continue to oppose the Thomas-Hill-Taft measure because (1) it would make it practically impossible for many states to assist needy nonpublic schools, and (2) it counts *all* children between the ages of 5 and 17 in its formula for allocation, but practically restricts the allotment of funds to children in public schools. As has been said so often, this method of distributing federal funds counts nonpublic school children as beneficiaries of aid which they cannot receive unless they attend the public school.

The subcommittee's amendment permitting states which support nonpublic schools to use federal funds for the same purpose is not expected to stir up much excitement in nonpublic school quarters. The states, with one or two *theoretical* exceptions, are not allowed to spend state funds in the interest of nonpublic schools. We assume that the subcommittee was aware of this fact; otherwise, we suspect, no such amendment would have been accepted. The amendment is nothing more than a refined interpretation of the slogan, "Education is the function of the state." It attests to the prevalent notion that the federal government must lay aside its traditional policy of helping all schools and all children in terms of the general welfare, and must adjust its educational legislation to the state pattern, right or wrong. Representatives of the nonpublic schools will be told that if they want a share of *federal* funds they will have to fight for it on the *state* level. We regret that the distinguished Senators have let a slogan dull their analytical abilities.

On the House side, a bipartisan group of fifty congressmen have organized a "Committee for the Support of Federal Aid for Public Schools." In plain language, it is a rallying group for the public school interests. Under pressure from this group, the House Committee on Education last December met in executive session to consider Congressman Ramspeck's final effort to secure a favorable report on one of his bills for federal aid to public schools. It was a modest proposal—fifty million for allocation to areas of proven need. The committee turned it down, 10 to 9. Meanwhile, Congressman Barden's group has been listening to

the perennial pleas for more aid to vocational education. Probably, the committee will do no more than "consider" all proposals for assorted forms of federal aid.

THE SCHOOL LUNCH BILLS

Both the House and Senate have passed bills to give the school lunch program a permanent legislative basis. As the measures differ on two points, (1) the amount of the appropriation and (2) the provision for nutritional education and lunch-room equipment, they have been referred to a House-Senate conference committee. It is expected that this committee will reach a compromise in the very near future.

SURPLUS PROPERTY

The time is now. In many areas huge supplies of surplus useful for schools are being sold at a 40 per cent discount to educational institutions. Most school administrators *who have gone after the property* have had remarkable success in finding exceptional bargains. Determination to find the needed materials has proved to be much more effective than a knowledge of regulations.

After a slow start, the Office of Education is now keeping pace with the disposal agencies and is organizing an efficient corps of field representatives to assist educational institutions with their surplus property problems. In many states the Superintendents of Catholic Schools have accepted membership on the State Educational Agency for Surplus Property and are assisting in its allocation of critical items among the various educational claimants.

The task of certifying the tax-exempt status of Catholic educational institutions has been simplified and expedited by a ruling from the Bureau of Internal Revenue which declared all institutions listed on pages 12 to 807 inclusive in the Official Catholic Directory to be tax-exempt under Section 101-6 of the Internal Revenue Code. Lists of tax-exempt schools submitted to the Office of Education by the states are checked against the Catholic Directory for verification. After the list is returned by the Office of Education, the State Agency is required to assign to the school a certified symbol which authorizes the school to purchase property at a 40 per cent discount at any disposal point in the United States.

Educational interests are urging the Congress to enact legislation which will set aside property for future sale to schools in the same general fashion as is now being done for veterans. They also are seeking an increase in the discount rate so that the property will be brought within the purchasing power of small rural schools.

UNESCO

The House Committee on Foreign Affairs has reported favorably on H.J. Resolution 305, calling upon the President to accept for the United States membership in the United Nations Educational, Scientific, and Cultural Organization, and authorizing the Secretary of State to establish a National Commission pursuant to Article VII of the UNESCO Constitution.

During the hearings on the resolution representatives of several voluntary educational organizations objected to the method proposed for establishing the National Commission, because, as they testified, they feared that the members of the Commission, hand-picked by the State Department, would become governmental functionaries deaf to the voice of nongovernmental groups. As the primary purpose of the Commission, as stated in the Constitution, was one of liaison between UNESCO and interested organizations, it was argued that voluntary organizations should be allowed to nominate their own representatives to the Commission. However, the State Department contended (1) that it was hopelessly impractical for the State Department to organize a Commission which would include representatives for the hundreds of interested organizations, and (2) that the Commission should be composed of competent persons regardless of their affiliation with organizations.

The resolution as reported is a compromise. It increases the membership from 30 to 50 persons, and directs that they be broadly representative of both the principal "*bodies and interests*" in the educational, scientific and cultural fields. In the interest of liaison, the Commission is instructed to call general conferences relating to the activities of UNESCO to which representatives of interested organizations shall be invited.

To date no action has been taken by the Senate, but it is expected to vote favorably on the House proposal.

THE NEW JERSEY TRANSPORTATION CASE

The Supreme Court of the United States has announced that it has jurisdiction in the New Jersey Transportation Case. Inasmuch as there appears to be a question as to whether or not the New Jersey Transportation statute and the action of the Ewing (N. J.) Township Board of Education are in violation of the "due process" clause of the Fourteenth Amendment, there is reason to believe that this case may be as important as the famous Oregon School Case.

The facts are as follows:

(1) In 1941 New Jersey enacted the following statute:

"Whenever in any district there are children living remote from any schoolhouse, the board of education of the district may make rules and contracts for the transportation of such children to and from school, including the transportation of school children to and from school other than a public school, except such school as is operated for profit in whole or in part.

"When any school district provides any transportation for public school children to and from school, transportation from any point in such established school route to any other point in such established school route shall be supplied to school children residing in such school district in going to and from school other than a public school, except such school as is operated for profit in whole or in part."

(2) Pursuant to this statute the Board of Education of the township of Ewing adopted a resolution providing for the transportation of pupils in Ewing to the public high schools of Trenton and Pennington, and to the Catholic schools in Trenton *via the regular public carriers*.

(3) In 1943, \$357.74 was paid in reimbursement to the parents of twenty-one pupils who traveled every school day on the public bus from Ewing to the parochial schools in Trenton.

(4) In October 1944, the Supreme Court of New Jersey in a split decision held that the statute was unconstitutional.

(5) In May 1945, the New Jersey Court of Errors and Appeals reversed the decision of the lower court.

(6) In May 1946, the Supreme Court of the United States assumed jurisdiction.

Among the questions which may concern the Supreme Court are these:

(1) Is there a valid distinction between aid to the child and aid to the school?

(2) Is the use of tax funds for the transportation of nonpublic school pupils an expenditure for a *public* purpose?

(3) If a state's school fund is reserved for public school purposes, may a state nevertheless use general funds for the benefit of children in nonpublic schools?

In the September issue of the *Review* we hope to present a thorough analysis of the fundamental issues which will be brought to the attention of the Supreme Court in this important case.

NOTE

May 16—Senators Mead and Aiken introduced a revised Mead-Aiken Bill.

May 17—The Senate Committee on Education and Labor reported out the Thomas-Hill-Taft Bill. It will await a place on the Senate calendar.

May 17—The Senate and House conference committee on the school lunch bills ordered a compromise proposal to be reported to the Congress. Conferees agreed to make their measure a blanket authorization bill without stipulating any fixed sum for the annual appropriation. Parochial school children will participate fully in all the benefits of the program including the appropriation for equipment.

Students of history will welcome the American edition of *An Essay on the Economic Effects of the Reformation* by the Irish scholar Dr. George O'Brien (Westminster, Md.: Newman Book Shop, 194 pp., \$2.50). The author brings out clearly Luther's reactionary attitude towards usury, the support given by Lutheranism to the idea of the absolute state, the effect of the abolition of the old ecclesiastical sanctions for commercial dishonesty, and the result of the replacement of institutional by individualist conceptions of life.

A CATHOLIC PHILOSOPHY OF CURRICULUM

BROTHER CASSIAN EDMUND PAPILLON, F.S.C.

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The problem of the curriculum, as revealed by its bibliography, comes up periodically for further discussion, revision, and readjustment. Some national agencies and some state departments have standing committees on curriculum revision. Most of such reference to the curriculum consists in the substitution of what is, or at least is intended to be "new and richer" material for the pupils. Less of the interest shown in curriculum study deals with a problem which should obviously precede the actual elaboration of a curriculum, but which, like many other obvious things, runs the risk of being overlooked. This is the question of the philosophy of the curriculum, the thinking in a curriculum body to put its signature to a curriculum construction and revision. The pressure of previous or current practice, or even the sheer necessity of providing some set of activities to occupy the hundreds of youngsters who flock to the school may today, as they undoubtedly have in the past, lead a curriculum body to put its signature to a curriculum concerning which they have not the reasoned conviction that it will be educationally efficient. An eminent educator bore testimony to this state of things when he wrote:

Wherever I have met with educational people, from Hawaii to Rhode Island and from Minnesota to Texas, I have been struck by their unwillingness to discuss the only important question about education and research, and that is the question of content. They want to talk about methods, the size of classes, organization, administration, student supervision, degrees, and buildings.¹

Evidently such practice can only lead to muddling through, to waste in time and effort, and especially to waste in human worth. It is imperative that educators have a well-determined philosophy of curriculum.

NATURE AND SCOPE OF THE CURRICULUM

The first problem which presents itself in the elaboration of such a philosophy is that of determining just exactly what the curriculum is. After a long period of confused thinking on the

¹Robert M. Hutchins, *No Friendly Voice*, p. 170.

subject, the concept of the curriculum has now been pretty well determined, and can be accurately summarized in the definition: "the experiences in which pupils are expected to engage in school and the general order in which these experiences are to come."² Definitions and descriptions of curriculum have often included more than this under that heading, but the more responsible educational thinking, Catholic and otherwise, has by now reduced the concept of curriculum to two broad aspects: (1) what to choose as the experiences which are to effect the education of children, and (2) the order or sequence in which these experiences are to be presented to the pupils. Other matters such as methods of teaching and testing are beyond the scope of the curriculum strictly so called.

Underlying the choice and the sequence, however, is the fact that the curriculum is a means to an end, not an end in itself. For the curriculum is a tool for realizing the educational aims and objectives of the educators who create it. The aims and objectives in turn spring from the general philosophy of the educators implementing the curriculum. Thus, since the aims and objectives of education are embodied in the definition of education, by means of the curriculum is actualized the definition that "Education is a deliberate and systematic influence exerted by the mature person upon the immature through instruction, discipline, and the harmonious development of all the powers of the human being, physical, social, intellectual, aesthetic and spiritual, according to their essential hierarchy, by and for their individual and social uses, and directed toward the union of the educand with his creator as the final end."³

CONTENT OF THE CURRICULUM

Being given, then, that the curriculum is a set of selected experiences in a determined sequence, what about these experiences, and what about the sequence? First, what about the experiences? They are determined by the aims and objectives of the educators. Whether subject-matter or activities, these "experiences" must "reflect all the aims of life and education."⁴ Some

² Q. Kuehner, "Function of the Curriculum," *The Philosophy of Education*, p. 373.

³ J. D. Redden and F. A. Ryan, *A Catholic Philosophy of Education*, p. 23.

⁴ F. G. Bonser, *The Elementary School Curriculum*, p. 23

of the content of the curriculum will therefore be constant and some of it variable, for some personal and some social aims are permanent whereas others are needed to meet the exigencies of the times. It also follows that some of the content will be "liberal," and some of it will be "vocational." The content of the curriculum must be adapted to the problems and resources of times and places. In a general way, all of the content must contribute to satisfying one or other of the essential human needs—health, human companionship, economic security, civic security, education, divine security, and leisure. These are the aims of the curriculum, and it is the function of its content to achieve them.

A besetting problem, however, for the curriculum constructor is the indefiniteness of the criteria of what experience is most worthwhile.

The fact of interest in an activity is not an adequate standard—many worthless things may be interesting. The endeavor to make the present activities and needs of society the standard is somewhat fatuous, because our society is rapidly changing, and, even if it were not, what exists is not the standard for what ought to exist. The only way out is to conceive clearly the ideal character of man and the characteristics of an ideal society, as guaranteed by one's philosophy of life, and then select those experiences, activities, life situations, and studies that, according to one's best judgment, best contribute to those ideal ends.⁸

In choosing these ideals, the needs of children must be consulted and their wishes and desires may even be taken into consideration, but the responsible part of the work should rest with the adult educators. A Catholic curriculum will result when the idealization described above is done according to a Catholic "philosophy of life."

Finally, in regard to the content of the curriculum, there is discussion as to whether the unit of content should be subject-matter or activity. It is a fact that in many Catholic schools the curriculum is maintained as subject-matter, but there is throughout Catholic thinking on the curriculum more than a compromise with the late Msgr. George Johnson's argument that:

⁸ H. H. Horne, *This New Education*, p. 90.

The moral of all this for the school is that the while it enables the children to acquire knowledge, it must constantly be alert to provide for them opportunities to put their knowledge to work for their own perfection as human beings and the welfare of their neighbor. This is only possible on the basis of a curriculum that stresses activity.*

SEQUENCE OF THE CURRICULUM

It is the province of the curriculum to embody the sequence in which the contents will be organized as well as the contents themselves. Now there are three influences bearing upon the determination of this sequence: (1) the content which is taught, (2) the pupils to whom it is taught, and (3) the school in which it is taught.

Sequence from the viewpoint of the content itself is logical on the one hand, and more or less spontaneous or associative on the other. Usually the logical sequence has been considered more ideal. When it is used, "One factor is the addition of new topics upon the foundation of previous topics and another factor is a more thorough elaboration of the same topic in higher phases."[†]

From the viewpoint of the pupil, sequence must be psychological, i.e., assignment of material to grade levels must be guided by the stage of development of the cognitive, the emotional, and the conative abilities as well as of the physical development of the pupil at that time.

From the viewpoint of the school, there is a certain genetic gradation which must also figure in determining the sequence of the curriculum. In the American educational ladder, the purpose of the primary grades is to develop the fundamentals of the "tool" subjects, and the purpose of the intermediate grades is to give perfection in their use; the purpose of the junior high school is to initiate pupils to the use of the scientific method and the ability to think, whereas the purpose of the high school is to give perfection in doing so. These purposes are not the sole aims of the levels of the ladder, but they do distinguish

* Msgr. George Johnson, *The Activity Curriculum in the Light of Catholic Principles*, p. 5.

† Charles E. Little, "Sequence of Study and of Studies," *Peabody Journal of Education*, Vol. IX (March, 1932), p. 259.

them from each other. They must be considered in fixing the sequence of curriculum.

It is not uncommon to find special emphasis laid on one or the other of the first two of these influences. The fact is that sequence must integrate all three of them. It must be logical, it must guide itself by sound educational psychology, and it must fit in the framework of the educational system. Moreover, this integration obtains both for sequence from one year to another as well as for sequence within each year. Nor does this mean prescribing an absolute rigidity. All the flexibility demanded by individual differences can be reconciled to these principles. This may seem complicated, but it also seems very much founded on fact.

THE CATHOLIC ELEMENT

As for Catholic philosophy and for Catholic literature, so also for a Catholic philosophy of curriculum there is much that is true simply by its own nature, regardless of Catholicism. It can easily be seen whether an actual curriculum is Catholic or not by the Catholic elements figuring in it with a view to achieving Catholic aims. But the Catholic philosophy of curriculum is not so markedly distinctive. Nevertheless, the Catholic philosophy of curriculum has its distinguishing mark. For whenever a body of thought is largely influenced by any specifically Catholic principle or principles, that body of thought may be called Catholic. *In re* philosophy of the curriculum, the fact that the curriculum is considered as a means to the end of Catholic living makes it a Catholic philosophy of curriculum because it is characteristic of Catholic philosophy to subordinate all the factors in life to man's spiritual end. As a contrast, on the other hand, a naturalistic philosophy of curriculum would make the curriculum an end unto itself for naturalism makes life the ultimate for man and hence the curriculum is to be life itself. The difference between naturalism and Catholicism concerning the nature of the curriculum will thus cause differences both in the content and the sequence of the curriculum, differences which make for a naturalistic curriculum on the one hand and for a Catholic curriculum on the other.

SOME QUESTIONS HELPING TOWARD
EVALUATION OF A CATHOLIC CURRICULUM

- I. The concept of the curriculum:
 - A. Is the unit of the curriculum subject-matter or is it activity?
 - B. Does the curriculum set for a series of clear-cut activities?
 - C. Is there a sequence in the curriculum?
 - D. Are provisions for such things as testing, methods of teaching, etc., differentiated from the curriculum proper?
- II. The content of the curriculum:
 - A. What is the validity of the experiences set forth in the curriculum?
 - B. Is there provision for personal education?
 - C. Is there provision for social education?
 - D. Is there provision for liberal education?
 - E. Is there provision for vocational education?
 - F. Is there provision for the essential human needs of Health? Human companionship? Economic security? Civic security? Divine security? Education? Leisure?
 - G. How was the selection of the experiences arrived at?
 1. Did the pupils contribute?
 2. Did the educational authorities contribute?
 3. Did the parents contribute?
 4. Did co-operating agencies contribute?
 5. Did the community contribute?
- III. Sequences in the curriculum:
 - A. Is there a logical sequence among the experiences contained in the curriculum?
 - B. Is there an associative sequence among the experiences contained in the curriculum?
 - C. Does the sequence tally with educational psychology?
 1. Does the sequence tally with the physical development of the pupils?
 2. Does the sequence tally with the intellectual development of the pupils?
 3. Does the sequence tally with the emotional development of the pupils?
 - D. Does the sequence tally with the objectives at this level of the educational ladder?
 - E. Is there sequence from year to year as well as within each year's curriculum?
- IV. The Catholic element:
 - A. Are all of the elements of the philosophy of education set forth herein fully in accord with Catholic teaching?
 - B. Are any important elements of Catholic philosophy of education omitted?
 - C. Is the subordination among the elements of the philosophy of education in accord with Catholic doctrine?

DUALISM IN EDUCATION

REVEREND CORNELIUS L. MALONEY

The Catholic University of America

In order to utilize an object, one must first know for what purpose the inventor devised it. A native of Iwo Jima who stumbles upon some G.I.'s razor may use it to hew rocks. Ignorant of the purpose of the object, he will remain incapable of full enjoyment of it until he learns the inventor's design. So it is with man. Unless the educator has a correct knowledge of human nature—its "whence," "why," and "whither"—any attempt to educate him will meet with little progress.

TWO ELEMENTS IN MAN

Scholastic dualism insists that a human being like every substantial being in the universe is composed of two elements—matter and form. The term "form," which Aristotle calls "entelechy," is "that which makes of the given unit a single and determinate whole."¹ The principle of life or entelechy of a human being is the spiritual substance called the soul, and the matter is called the body. However, body and soul are united in a substantial union.

We must recognize in man the existence of a spiritual element endowed with powers superior to those we find on the inanimate and purely animal levels if we hope to get any insight into the fundamental problems of truth, learning, etc. Otherwise, the misunderstanding of education will become inevitable, as in the case with materialistic schools which "dehumanize man and make of him a riddle to himself."²

The most casual observation of the Catholic Educational system detects the position—prominent to a relative degree—which the philosophical principle of dualism enjoys therein. It is a fundamental principle of our philosophy and, therefore, basic to our whole educational structure. We include it in our definition of education "as a process by which, through training and

¹ St. Thomas Aquinas, *Summa Theologica*, trans. by English Dominicans, 1923, Pars Ia, cf. tract De Homine, pp. 74-102.

² Alfonso Vargas, *Psychology and Philosophy of Teaching*, Catholic University Press, Washington, D. C., 1944, p. xii.

natural development, we assist a child to live successfully here and *hereafter*." The first lesson of the catechism introduces the child to the reality of the spirit when it answers the questions: "Who is God?" and "What is man?" The last statement of the catechism states profoundly: "What doth it profit a man if he gain the whole world and suffer the loss of his own immortal soul?" It is not expected that such profound truths will immediately reach the level of meaning for the child, but during the years which follow, through repetition and elaboration, this end, with some hope of success, is the objective.

Nevertheless, it happens that not at all infrequently a Catholic education—grammar school through college—does not produce a practicing Scholastic dualist, that is, one whose convictions of the reality of the spiritual ever influence his decisions and judgments. The question, then, is this: Why has not our most basic philosophical principle, the distinguishing mark of our educational system, namely, the dualism of body and soul, influenced more profoundly our pupils?

FORMATION, NOT JUST INSTRUCTION

Our educational organization is, to a great extent, at fault for this serious defect in our Catholic educated people. Too frequently we think that because a school is staffed with Catholic teachers who offer one period of doctrinal instruction each day that such a school gives a Christian formation. Generally, Catholic schools have emphasized the training of the intellect to the neglect of the will. In other words, we have been more interested in the Psychology of Instruction than in the Philosophy of Education. Education is a process of formation rather than instruction. There is a real distinction between the two. This distinction is based upon the fundamental theory of dualism, or the nature of man. Although there is a perfect unity of the psychological life, the faculties of the intellect and will have domains of their own. Instruction concerns the intellect; education concerns the will. There exists between instruction and formation, which is education, in the strict sense of the term, the same differences and relations we perceive between the objects of the faculties of the soul.

Pope Pius XI notes the depth of the term "education." "The

true Christian product of Christian education is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason, illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character."³

It does not suffice that a dualistic philosophy of life be assumed. Active inculcation is a necessity. The mental formation which is the object of a truly Christian education cannot be achieved unless every subject that is taught conveys the Christian outlook and appreciation of life. Again Pope Pius XI warns: "It is necessary that *all* the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit . . . so that religion may be in every truth, the foundation and crown of the youth's entire training."⁴

A TRULY CATHOLIC EDUCATION

Thus, a truly Catholic education requires that each subject of the curriculum impart not only a knowledge of the subject, but at the same time a right philosophy of life. The realm of the spiritual may be integrated into each class. History can be interpreted in the light of Divine Providence; the social sciences manifest the wisdom and power of Almighty God. A Catholic may adhere to the dogmas of faith taught during the religion period, and yet be indifferent to it in those issues upon which the Christian must exercise his mind.

Knowledge should develop the personality of the pupil. For this accomplishment, the intellectual knowledge must have a driving source which suggests motives to the will persuading him to follow a right course of action in harmony with the principles which instruction has supplied. Such an aim cultivates in the pupil a discriminating and critical taste—so essential in a world where there is constant struggle between adverse forces. Instruction is but the beginning. It is the application of the instruction which affects the pupil's relations to himself, to his fellowmen, and to the world at large. A. N. Whitehead had this distinction between instruction and education in mind when

³ Pius XI, *Encyclical on the Christian Education of Youth*, p. 46. (Eng. trans. by C.T.S.)

⁴ Pius XI, *op. cit.*, pp. 38-39.

he defined education as "the acquisition of the art of the utilization of knowledge."⁸

Unfortunately, too many of our teachers are instructors only. Instruction should be but a means to education; certainly, it is not an end in itself. How can a teacher believe that he has successfully accomplished his task when he has enriched the child's intellect with the possession of truth, but left the pupil's will unpredisposed to act in accord with that knowledge? The latter phase of the process of education is the truly important part of the Catholic teacher's mission. Because of man's dualistic nature, there is ever waging within him a struggle between two forces for primacy. It is for victory in this struggle that the pupil is educated; the struggle between the spiritual and the material so effectively expressed by St. Paul: "The evil that I do not wish, that I perform."⁹

Learning or the assimilation of truth is principally an art of self-activity on the part of the pupil. It behooves the teacher to arouse interest, intensify that desire to learn, and to direct this interest to a proper end or purpose. This is effected by "educating" the will, which, in turn, is accomplished by developing motivation. The notion of values is inseparable from that of motive. The teacher with a dualistic philosophy of education has the proper route chartered for him. He is conscious of the "wholeness" of the human being, which necessitates a practical recognition of the substantial unity of body and soul in the pupil, not to be treated as if he consisted of separable and independent parts. Uninfluenced by the evolutionistic conception of human nature, the Catholic teacher is not a slave to the techniques of behavioristic or animal psychology. Dualism in education establishes a better relation between the teacher and the pupil. The notion of wholeness of human nature is expressed in the term "personality." The dignity of the person and a consciousness of his ultimate glorious destiny make for the teacher a great and terrible profession. From personality—a unique and independent being with a physical and intellectual endowment of his own—flows the principle of individual differences. Each requires and deserves a special way of approach.

⁸ Alexander North Whitehead, *Aims of Education and Other Essays*, p. 6.

⁹ *Epistle to the Romans*, 7:19.

EMPHASIS MUST BE ON VALUES

Motivation and awareness of value, therefore, appear to be the most effective means of accomplishing the end of education. No notion has received more varied interpretations than value. Today it receives, generally, a subjective connotation; "value" has assimilated to itself "valuing." St. Thomas tells us that the presence of value in the subject, with a relation to desire and to action, constitutes the notion of good. Things are desirable because they are good, but not as our modern educators claim—things are not made good or of value because they are desired. The dualistic philosophy, having an objective norm, distinguishes between the good and the apparent good. Thus, it is the duty of education to aid and direct the pupil in the discovery and appreciation of values. Without this appreciation, the pupil can hardly be expected to live a rich life and with the highest type of motivation. It is only our dualistic philosophy, taking account of the wholeness of man, which can establish a real hierarchy of values.⁷

The hierarchy of values calls for a pattern or standard according to which the former ought to be judged or appreciated. Necessity or fundamental need, revealed through appetency or desire, may be regarded as the required standard. This pattern reveals the existence of lower, higher, and supernatural values. It is the kind of philosophy of values a man is taught that decides the whole course of his existence.⁸

Valuable information has been gained as a result of the experiments of the new psychologies. It is the writer's opinion, however, that these systems which have divorced philosophy and psychology have exerted too great an influence upon Catholic educators not directly, perhaps, but indirectly in so far as accrediting agencies, etc., have made us too much like the public schools. If the charge is made that the product of a Catholic educational system is no different from the public school graduate, it is because that Catholic school did not utilize its traditional philosophy whose interpretation of the nature and destiny of man makes true education a possibility.

⁷ Edward Leen, *What Is Education*, pp. 72ff.

⁸ Vargas, *op. cit.*, p. 276.

BRIDGING THE SPIRITUAL AND THE MATERIAL

The complete incorporation of dualism into our educational system is the only answer to the religious problem today. The basic religious problem is the revivification of spiritual vitality. World religions stressed the transcendence of the spiritual with the consequent denial of matter. Spiritual and intellectual disciplines were stressed, but these were mere escapes. They do not bridge the material and the spiritual. The basis of Christianity is vitality. Its Founder said: "I have come that you might have life." This Christianity proclaims the salvation of the whole man—body and soul. The means of that vitality—sacramentalism, and the school which may be included as an extension of the work of the Incarnation—demands this dualism. We believe that Christianity is a social and historical reality capable of transforming human life. It is a divine force put in human life. It does not claim to free men from death; it subordinates death to another end. Its psychological triumph is expressed in the words: "O death, where is thy sting?"

Catholic education must sense the obligations which are a consequence of this dualism. Because personal reform precedes social reform, it is the task of education to make the spiritual a living, ever-present reality for each pupil. In short, its duty is to truly educate—to produce saints. Every saint is an organ of spiritual function and social purpose whether he be a John of the Cross or a Francis Xavier. As an important Christian agency, the school should strive to reform the individual soul by establishing the synthesis of the natural and the supernatural. Grace is the highest principle of that unity. To achieve the best in man, the spiritual force must keep balance between materialistic dissipation and world negation. Our dualistic conception embraces the history of man. It is the "City of God" whose inception is on earth (historical) and whose consummation is in heaven (eschatological).^{*}

Pope Pius expresses the ambition of the school founded on dualism thus:

Perfect schools are the result not so much of good methods, as of good teachers, teachers who are thoroughly prepared and well-grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their im-

^{*} Dr. E. Burke, C.S.P., Unpublished Class Lecture Notes.

portant office; who cherish a pure and holy love for the youths confided to them, because they love Jesus Christ and His Church, of which these are children of predilection, and who have, therefore, sincerely at heart the true good of family and country.¹⁰

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¹⁰ Pius XI, *op. cit.*, p. 42.

No subject is more interesting than religion; the trouble with many ministers is that they preach everything except religion, and wonder why their audiences diminish.—*Wm. Lyon Phelps*.

Beware of disputes in company. Every man will dispute with great good humor only upon a subject in which he is not interested.—*Dr. Samuel Johnson*.

We must have passed through life very unobservantly if we have never perceived that a man is very much himself what he thinks of others.—*Father Faber*.

By praising others when they deserve praise you will encourage their humility as well as your own.

A PLEA FOR THE ADOLESCENT BOY

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It is noteworthy that while much has been heretofore written about adolescents and their problems, so little aid of a practical nature has been given to youth, especially to the boy, to help him guard against the obvious pitfalls encountered in his "awakening" period, when such vital forces are in operation. Perhaps the efforts of experts in adolescent psychology who aim at a clearer understanding of the adolescents' problems have missed their purpose at the hands of teachers who persist in using the isolated method of teaching, concealing from the girl facts regarding her responsibility where the boy is concerned. If this is the case, and it seems to be, then the historic treatment of the girl's sex problems apart from the boy's is the greatest disaster that ever befell the growing adolescent boy.

WOMAN AN ENVOY OF GOD'S DISCIPLINE

As an accredited envoy of God, woman, by exercising His discipline, can, as always, secure the expansion and perfection of human nature, and, by not exercising her prerogative, she can effect, to a large degree, the contraction and impoverishment of all human society. There is hope, however, even if we are witnessing a post-Christian perversion of human nature, of stemming the tide of onrushing pollution, if woman, with all her traditional love of purity and honesty, takes action at the source of that tide—adolescent depravity.

To do her part well and effectively, that is, to bring out what is most eminent and best in the other sex, the girl, from her early adolescent age, must be made to understand clearly that hers is a responsibility and a trust that admits of no light confrontation. On the other hand, her guides, her teachers, her parents, assume a corresponding responsibility which calls for very particular emphasis.

First of all, in presenting facts of sex life to girls, dare the "particularization" method be used, whereby emphasis is placed only on one side of the question or situation, the girl's, and then hope for the best for both boys and girls? Common sense says

"No!" It is needless to explain that such an "exclusive" procedure can lead to no other issue than to one of misunderstanding, or, in this case, to selfish protection. And here is just where the boy receives his first setback at the hands of adolescent "guides."

Isolated instruction, then, can mean only that the girl is likely to concentrate upon her own "line of demarcation," not knowing that the boy reaches his limit much more quickly than she, and with greater efforts and struggles to keep within his boundary line. For this reason, if for no other, the girl should be warned against "going her limit," since there are two considerations involved instead of one. And here is where God's discipline plays a magnificent part.

EMOTIONAL RESPONSES GREATER IN BOY

There is an overwhelming, an immense amount of difference in the emotional life of the boy, and his reaction to sex, which fact constitutes an overwhelming reason why the girl should be instructed from the viewpoint of, not only her own problems, but also from that of the boy's. She should be warned that her emotional response often shapes and colors, in a marked degree, the quality of the boy's behavior, so much so that these differences in response offer a strong plea for self-control in the girl. Girls should, therefore, be educated as to their relationships with boys, learning to face sympathetically the common problems of both. When an understanding of the emotional reactions of the boy is united to spiritual principles, and fair play to the "weaker" brother, there is a basic power offered to the girl which she can exercise in controlling a "situation."

Among the concepts which have been treated formally by psychologists, "situations" hold an important place. Beings, they say, are finite and conditioned. What they are, depends in a large measure upon the behavior of other beings, and what they do, is specified largely by their reception of the actions of others. When a man takes thought of himself and his condition, he can act upon these known situations, and is deliberately affected by them, or he can modify the one in which he remains. How true, then, is this of a girl who has a Christian consciousness of a boy's nature, and an understanding of the basic con-

flicts of his sex emotions. All human beings are to a certain psychological extent the product of their associations, social surroundings and circumstances; therefore, constant vigilance of a spiritual kind is needed if the girl is to help the boy to control the stronger instincts of a fallen nature.

"STONE THE MAN, LET THE WOMAN GO FREE"?

These most elemental differences, therefore, between the emotions of boys and girls, call obviously for a difference in responsibility which the individuals should assume, but for the reasons stated above, the guides of adolescents pay singularly little attention to this phase of sex education. Thinking, therefore, that resistance to sinful sex acts is proportional, a girl is likely to evaluate the guilt incurred with the weight going down on "his" side of the balance. Not so, however. The facts, in most cases, are against the girl no matter how she may think about this. Sympathy for the victim of "brute" force may often be found to be misplaced if the facts of the case were carefully and sincerely analyzed, and the oft-repeated "Stone the Woman, Let the Man Go Free" may often contain stronger and more significant truth than those who glibly quote it, may realize.

The results, then, of this one-sided treatment of sex matters are too obvious to require any more extended development. There is, however, one fact which deserves emphasis: Every failure on the part of girls to exercise self-control when in the company of their boy friends may carry the label of ignorance of both sides of the question, which again may point back to teachers or guides who neglected to teach "the quality of mercy" to their adolescent feminine charges. Sympathy for the adolescent boy demands that girls without any ambiguity receive the dual facts of a dual response when occasion calls for it.

AN OPPORTUNE PUBLICATION

The plain truths about the adolescent boy and his viewpoint are of easy access now since the publication of the book *Self Revelation of the Adolescent Boy*. This well-developed volume by a noted Catholic educator, Dr. Urban H. Fleege, S.M., Instructor in Education at the Catholic University of America, and an active leader in the present-day adolescent movement, presents all the data on the problem stated, and is filled with in-

structive material resulting from a thorough analysis and a frank exposition of the adolescent boy's own experiences.

Though the book has been well reviewed many times previous to this writing, it may well bear special mention here inasmuch as Dr. Fleege's findings deal strikingly with the problems stated in this article.

In successive chapters the author treats in full such subjects as understanding the adolescent boy, problems of the boy in social life, problems of the boy in the realm of self, and in a final chapter there is a summary of the whole field of the adolescent's problems with definite, helpful suggestions for use in treating the many vital questions of youth. A thorough bibliography of pertinent literature makes this volume of particular practical value to the teacher.

Any teacher with a sincere desire to help young people in their most trying period of growth, will, after even briefly scanning these pages containing the boy's side of the story, penetrate more deeply the moral anguish betrayed in the adolescent's reactions to the subjects mentioned above. The teacher can scarcely read this book without acquiring a more sympathetic attitude, not only toward the boy and his problems, but toward both the boy and the girl in their social relationships. If we are to help adolescents render their lives more radiant with Christian love, helpfulness, and holiness, in this age of social contacts, we their teachers must first win their confidence by giving them proof that we understand not only their problems, but their point of view as well.

SCIENCE IN ELEMENTARY SCHOOL ESSENTIAL

Science offers to the elementary school a rich opportunity to balance the dignity and vitality of direct experience against the second-hand, vicarious experience that comes to the child through books. We are prone to allow or encourage reading and the acquisition of knowledge through books to the almost complete exclusion of the direct sensory experience. Here lies the challenge of elementary school science.

The ten-year-old fourth grader should be observing, remembering, comparing and reaching conclusions based on what he has seen and remembered. The precious human trait with which we are dealing is the child's unbounded curiosity. He wants to see, to hear, and to feel. Elementary science teaching should aim deliberately at fostering and maintaining that curiosity. It is the stuff of which scientific attitude is made. Too much reliance upon, or absorption in, the printed word can, paradoxically, kill curiosity. We need a wholesome balance of "I saw the flower open"; "We heard the bird sing"; and "I tasted the ripe mango," against the second-hand "She told me," and "I read it in the paper."

The mind that has trained itself to check facts against other facts, and particularly against facts that have been gathered at first-hand, is the mind that can detect propaganda and other forms of warped half-truths.

Our job is that of helping children to see and hear, and to remember what they see and hear in the world of things about them. It is also our job to help children find joy and an intelligent pride in their own powers of observation.—*Hawaii Educational Review*.

COUNSELING IN THE CATHOLIC HIGH SCHOOLS OF THE NEW ENGLAND AND MIDDLE ATLANTIC STATES

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Of the three hundred and ninety-two Catholic high schools of New England and the Middle Atlantic States covered by this study 38 per cent were coeducational, 16 per cent were high schools for boys only and 47 per cent were high schools for girls only.

TABLE I.—*Number and Type of Catholic High Schools in the New England and Middle Atlantic States*

State	Types of High Schools			Total
	Coed	Boys	Girls	
New York.....	34	21	56	111
Pennsylvania.....	50	12	34	96
Massachusetts.....	23	9	35	67
New Jersey.....	19	4	13	36
Maryland.....	9	2	14	25
District of Columbia.....	2	3	10	15
Connecticut.....	3	2	6	11
New Hampshire.....	1	3	5	9
Rhode Island.....		2	6	8
Vermont.....	6		1	7
Maine.....	1	2	3	6
Delaware.....		1		1
Total.....	148	61	183	392

The enrollment in the high schools of the area included in the study ranged from eleven pupils to thirty-four hundred and seven pupils. Twenty-seven per cent of the Catholic high schools of the area had an enrollment of under one hundred pupils, 85 per cent had an enrollment of under five hundred pupils, and 95 per cent had an enrollment of less than one thousand pupils.

An analysis of the responses from the high schools as shown in Table II indicated that 25 per cent of the Catholic high schools in the area had one or more counselors who devoted full time or part time to the duties of counseling which was 4 per

cent higher than for the total number of Catholic high schools in the United States.* However, 15 per cent of the high schools of the area reported that they had no counseling program at the time the questionnaire was sent them as compared with 12 per cent for the Catholic high schools of the whole country. It is also to be noted that over half of the boys' high schools had counselors, while only 21 per cent of the girls' high schools and 19 per cent of the coed high schools had counselors and only 3 per cent of the boys' high schools reported having no counseling program while 17 per cent of the coed high schools and 16 per cent of the girls' high schools reported having no counseling program.

TABLE II.—*Number and Kinds of Counseling Organization by Types of Catholic High Schools, New England and Middle Atlantic States*

Kinds of Organization	Types of High Schools							
	Coed		Boys		Girls		Total	
	No.	% of Group	No.	% of Group	No.	% of Group	No.	% of Group
Have Counselors.....	28	19	31	53	38	21	97	25
Homeroom Guidance.....	44	29	16	28	64	35	124	31
Teacher-counselor								
Guidance.....	52	35	9	16	52	28	113	29
No Guidance Program....	26	17	2	3	30	16	58	15
Total.....	150	100	58	100	184	100	392	100

While there was no clear-cut correlation between number of pupils enrolled in the high schools and the kind of counseling program, the data summarized in Table III shows (a) that counselors are employed in all but the smallest Catholic high schools of the area, (b) that, in general, the larger the high school the more organized the guidance program, and (c) that the teacher-counselor guidance set up exists most frequently where the enrollment is small enough to permit of a very considerable amount of unorganized but none the less real counseling of individual pupils.

Many of the correspondents added comments which indicated

*See "Counseling in The Catholic High Schools of the United States" in the May, 1946, issue of *The Catholic Educational Review*.

TABLE III.—*Range of Enrollment of the Catholic High Schools by Kind of Counseling Program, New England and the Middle Atlantic States*

Kinds of Program	Range in Number of Pupils Enrolled	% of High Schools having less than 500 Pupils	Median of Enrollment
Counselors.....	56 3,407	65	218
Homeroom.....	15 1,375	91	184
Teacher-counselor...	17 1,780	95	121
None.....	14 2,498	95	167

that guidance was an integral part of the teacher's work. One high school reported that "All members of the faculty are requested to counsel as need arises. Four members of the clergy and the principal were also engaged in this work." Another reported, "As this is a very small high school and there are three religious teachers, each pupil received individual guidance." Another stated, "Most of the pupils are with us from the first grade through high school and in the high school classes each teacher is a counselor to her class." Still another stated that "Each priest on the faculty (ten of them) divide the student body among themselves and are responsible for all guidance of students assigned." One high school reported, "We realize that our guidance program is inadequate. One of the faculty members

TABLE IV.—*Enrollment of Catholic High Schools in the New England and Middle Atlantic States Having Counselors by Number of Counselors*

Number Enrolled	Number of Counselors										
	1	2	3	4	5	8	9	10	12	15	Total
0-99.....	14	2									16
100.....	12	5		1							18
200.....	9	3	1								13
300.....	5	3	2	1							11
400.....	1	2	1	1							5
500.....	1	3	1								5
600.....		1		1	1						3
700.....	1	3			1						5
800.....	1			1							2
900.....	3	1		1							5
1,000.....	5	1			1						7
2,000.....		1				1		1			3
3,000 and over.....			1				1		1	1	4
Total.....	52	25	6	6	3	1	1	1	1	1	97

is studying guidance this summer." In general, the comments indicated a very widespread interest in guidance among Catholic teachers and a very real desire on their part to be of service to their pupils in making life adjustments.

While there was no significant correlation between the number of counselors employed in the high schools and the number of pupils enrolled as will be seen in Table IV, it should be noted that most of the high schools of the area employing counselors were located in urban areas, many of them in the larger cities.

There was a definite increase in the facilities made available to the counselors as compared with the high schools having teacher-counselors or homeroom guidance. Fifty-six per cent of the high schools having counselors had set aside specific time for counseling. The number of high schools of the area having one or more full-time counselors are listed as follows:

TABLE V.—*Catholic High Schools Having Counselors by Number of Counselors
New England and Middle Atlantic States*

Number of High Schools	Number of Full-time Counselors	Number of Part-time Counselors
1	2	1
1	2	
1	1	14
1	1	11
1	1	8
1	1	7
1	1	1
4	1	

The range of specific time for guidance in the other high schools having counselors was from one hour per week to forty hours per week. Some of the correspondents mentioned that their counselors were Religious while others mentioned lay personnel in the guidance work. Since 86 per cent of the total number of teachers in the Catholic high schools of the United States are Religious, it may be assumed that approximately the same percentage of counselors are Religious.

Questions were asked of the cooperating high schools regarding the four major requirements, or items of equipment of a good counseling set up; e.g., (1) specific time for counseling in the

program of the person doing the counseling, (2) special room to be used for counseling, (3) cumulative records of the pupils to be counseled and (4) adequate testing program. The responses of the high schools of the area are summarized in Table VI below. It will be noted that in the case of each item of required equipment the high schools having counselors reported having the greatest per cent of schools reporting the item. Also the high schools having homeroom guidance reported a greater per-

TABLE VI.—*Per cent of Catholic High Schools of Each Kind of Counseling Organization by Type of Equipment, New England and Middle Atlantic States*

Type of Equipment	Kind of Counseling Organization*			
	% of those having Counselors	% of Home-room Guidance Group	% of Teacher-Counselor Guidance Group	% of Total Group
Specific time.....	56	35	27	39
Special room.....	63	27	23	36
Cumulative record.....	79	65	56	66
Time, room and record..	38	13	8	19
Intelligence tests.....	88	87	78	84
Achievement tests.....	67	75	73	72
Aptitude tests.....	33	37	27	39

* These figures do not include the high schools reporting no guidance programs. Total used is 334 high schools.

centage of high schools having the required equipment than the high schools having teacher-counselor guidance. In other words it would appear that the more specific the organization of the guidance program, the more complete was the equipment to carry out the program. Evidence of the efforts of the high schools to get equipment is shown by the following facts. Four per cent of the high schools reported having specific time for counseling and a special room but no cumulative records. Eleven per cent of the high schools reported having specific time for counseling and cumulative records but no special or private room in which to counsel and 10 per cent of the high schools reported having a special room and cumulative records but no specific time for counseling.

In the field of testing 84 per cent of the high schools of the area reported giving intelligence tests and 72 per cent as giving

achievement tests which figures were only slightly less than the percentages reported for all the Catholic high schools of the United States. Four per cent of the high schools of the area reported giving a standardized reading test. Other tests mentioned by the high schools were personality tests given by 2 per cent and vocational interest inventories, prognostic tests and college placement tests each given by less than 1 per cent of the high schools. Only 9 per cent of the high schools did not answer the question or reported giving no tests which is a remarkable record for the Catholic high schools of the area.

TABLE VII.—*Group Guidance in the Catholic High Schools, New England and Middle Atlantic States*

Kinds of Group Guidance	% of Group having Counselors	% of Homeroom Group	% of Teacher-Counselor Group	% of Total
Guidance class.....	53	48	47	49
Orientation.....	25	11	15	20
Occupations class.....	11	10	7	9
Religious activities.....		6	.9	4
Assemblies.....	4	6	2	4
Homeroom activities....	4	10	4	5
None or no answer.....	21	33	36	31

The emphasis on individual counseling as compared with group guidance is evident throughout the data but never more clearly than in the comparison of Tables VII and VIII. Table VII summarizes the responses of the high schools to the question regarding the group guidance techniques used in the high schools of the area, and Table VIII summarizes the data regarding the kinds of guidance given in the high schools. A comparison of the data shows that whereas an average of 76 per cent of the high schools gave some kind of counseling to the pupils only 49 per cent of the high schools had a guidance class. Also 69 per cent of the high schools gave occupational guidance but only 9 per cent of the high schools offered a course in occupations. Similarly 31 per cent of the high schools reported using no group guidance techniques, or did not answer the question, whereas only 12 per cent of the high schools reported no counseling or did not answer the question regarding kinds of counseling given.

It is significant also that the high schools having counselors

TABLE VIII.—*Types of Counseling Given in the Catholic High Schools, New England and Middle Atlantic States*

Kinds of Guidance	% of Group having Counselors	% of Homeroom Group	% of Teacher-Counselor Group	% of Total
Religious.....	95	81	84	86
Educational.....	93	80	71	81
Vocational.....	95	77	70	80
Social.....	73	70	57	67
Personal.....	86	74	68	75
Occupational.....	84	67	57	69

reported a greater percentage of high schools having guidance classes, orientation programs and classes in occupations than either the high schools having homeroom or teacher-counselor guidance programs. This is surprising in view of the fact that the homeroom organization of a guidance program is presumed to use more group guidance techniques than other types of guidance programs. However, it is again evident that the high schools having counselors tend to use more guidance techniques whether for individual or group counseling. The following quotations from the responses give a picture of the personnel designated to do the counseling in the high schools having homeroom guidance.

Each prefect has one period of guidance a week. She is responsible for all the types (of guidance) mentioned above. The senior prefect sees that each student is definitely settled on her future choice before she leaves the school.

The principal plans and is responsible for the direction and integration of the guidance program. The homeroom advisors have definite responsibilities.

Guidance counselor is still in preparation. We plan to set up a definite program in September, 1945, in which the counselor will act as coordinator with the homeroom teachers who do a good deal of informal counseling regularly. They have no specific periods assigned them for formal guidance, however.

We believe that the homeroom teacher is better acquainted with the individual members of her homeroom class and she is at the service of her pupils at least two hours a day. She also teaches them religion and her pupils know they may seek her advice and counsel during that period if necessary. We do not believe that pupils can be moved to give their confidence at specific times. It must be voluntary and at a time when they

need advice. We believe that they will choose the person in whom they have confidence so we leave our pupils free to consult any one of their six teachers. As a rule they do confide in their homeroom teacher.

While the responses from the high schools having homeroom guidance showed a greater total of group guidance activities than the group of high schools having the teacher-counselors there was comparable evidence of greater interest in individual guidance than in group activity in the high schools having teacher-counselors as the following quotation from one of the responses indicates, "Fifty minutes for group guidance. Individual guidance three entire days for the first, second, and third years; four entire days for the fourth year, one week in which an hour a day is given to guest speakers who represent various professions or occupations. Counselors give individual guidance, before or after school hours or during a free period and keep a record of the nature of the interview—and a registered nurse who gives health guidance as well as occupational to those who may desire it."

The data in Table VIII also indicated the emphasis placed on religious and educational counseling in the Catholic high schools and the limited amount of occupational and social counseling given the pupils. This is in part due to the underlying Catholic philosophy of life which recognizes the importance of religion but it is also due to the preponderance of Religious in the guidance personnel who tend to be less interested in, or prepared to give social and occupational advisement.

These facts are, in general, corroborated by the responses of the high schools to the question regarding the occupational placement of graduates and school leavers. As seen in Table

TABLE IX.—*Placement Activities in the Catholic High Schools, New England and Middle Atlantic States*

Kind of Placement Contact	% of Group having Counselor	% of Homeroom Group	% of Teacher-Counselor Group	% of Total
Telephone contact.....	62	46	44	50
Visits to employer.....	14	9	12	11
Visits from employer....	31	30	21	27
Agency contact.....	29	31	29	30
None or no answer.....	29	40	42	37

IX, 37 per cent of the high schools either did not answer the question or wrote "none" after the placement question and only 11 per cent of the high schools made visits to the employing establishment to determine the fitness of the employment or conditions of work for the pupil being placed. Half of the high schools reported making their placement contacts by telephone and nearly one-third of the high schools referred the problem to a local placement agency.

One of the high schools having a teacher-counselor set up reported confidently, "All of our graduates find work suitable to them. This is a small town and our school is well known. Employers telephone the school frequently, and there are always plenty of places for girls fitted to fill them." However, the respondent adds, "I am sorry we have not teachers or at least one teacher free to give her time to this matter of guidance. However, in so small a high school, running under parochial auspices and on a strictly limited budget, the prospects are not bright at present for any such luxury as a special guidance teacher."

A high school having homeroom guidance stated, "About 90 per cent of our students enter college training or nursing schools upon graduation. We have thus far only contacted employers for after school or summer work." But another high school of this group reported, "With the graduates there is definite guidance in occupational counseling. We have so many calls for our students that we usually have sufficient places for them if they wish to work after graduation."

Two of the high schools having counselors stated that they had their own placement bureau but 29 per cent of this group of high schools stated that most of their students went to college so that they did no placement work, or they did not answer the question regarding placement. However, the figures show a marked increase in employment placement activity in the high schools having counselors over the high schools with other types of counseling organization.

In general, it may be said that the Catholic high schools of the New England and Middle Atlantic States have a slightly higher proportion of counselors and do more group guidance and placement work than the Catholic high schools of the United States as a whole.

ISSUES AND PROBLEMS FACING CATHOLIC SECONDARY EDUCATION, III

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In two previous articles we treated fourteen problems facing Catholic secondary education in the United States. In the following we shall discuss several other problems with which we are faced at the present time.

15. Providing Adequate Guidance Facilities

A problem which has assumed greater proportions within the past several years because of the stepped-up tempo and complexity of our civilization is the problem of providing more adequate guidance facilities so that each student receives the proper guidance at the proper time. Imbedded in this problem are the further problems: How can we bring all of our teachers to a better understanding of the characteristics and needs of their pupils? How can we get them to regard each pupil as an *individual* with particular traits and needs? How can we articulate our vocational counseling more closely with the anticipated needs and probable employment opportunities that will exist in the world for which we are preparing our students?

Counseling must be accurate if it is to be helpful. Teachers in general do not know their pupils well enough; they do not know their point of view; they do not appreciate their pupils' reactions to life and consequently do not appreciate their problems. The recent publication, *Helping Teachers Understand Children*,¹ has some very definite suggestions how teachers might overcome this serious handicap of their efforts. Furthermore, the various types of tests, e.g., aptitude, prognostic, etc., are not used sufficiently or intelligently enough for guidance purposes.

At present eight to eleven times as many students are planning to be lawyers and doctors as there are employment opportunities available in these professions. Eight to ten times as many salesmen and clerks are needed as are preparing for these types of jobs. Catholic schools must become better acquainted

¹ By the Staff of the Division on Child Development and Teacher Personnel. Washington, D. C.: The American Council on Education, 1945. cf. also *Self-Revelation of the Adolescent Boy* (Milwaukee: Bruce, 1945).

with existing employment opportunities as well as with probable future trends in the various job areas if they are to give more intelligent vocational guidance. Perhaps a department of vocational information, employment trends, and probable future employment needs should be set up within the Department of Education of the N.C.W.C. Such a center could serve as a tie-up with the U. S. Employment Bureau and the various fact-finding boards interested in predicting future employment trends and at the same time could serve as a clearing house of such information for Catholic schools. Perhaps a similar "set-up" within the diocesan school superintendent's office would be necessary to reflect local needs and opportunities.

To argue that such services are available now to a limited extent from various agencies is beside the point. Our schools do not know of the existence of these services and consequently many students attending Catholic secondary schools suffer because they lack the intelligent direction which they might otherwise obtain during their high school years when they are planning their future.

Formal courses in which detailed information about the requirements and possibilities of various kinds of work is given are not to be recommended; such information is better obtained through individual guidance and directed personal reading.

Eighty-six per cent of our Catholic secondary schools claim they have a guidance program;² but in too many cases the school merely does lip service to the actual function of guidance. Some writers feel that 75 per cent of our young people are not receiving adequate guidance. According to a recent study of 2,000 Catholic high school students in 20 different high schools, only 36 per cent claim they have an opportunity to discuss their personal problems with their teachers.³ Pupils ask for more heart-to-heart talks and practical help in the matter of choosing their life work.

Guidance must be recognized as of equal importance with teaching. As a step toward solving the problem of providing adequate guidance facilities, administrators must provide time

²Eugenie A. Leonard, "Survey of Guidance in Catholic Secondary Schools," *The Catholic Educational Review*, May, 1946.

³Urban H. Fleege, S.M., *Self-Revelation of the Adolescent Boy*, pp. 97-106.

in each teacher's schedule for personal conferences with his pupils.

16. Keeping Attitudinal Objectives in Proper Focus

A problem that has come to the fore within the last few years is concerned with the inculcation of proper attitudes and the development of ideals and appreciations. In general the attitudinal objectives have received far less emphasis in our teaching than have the objectives concerned with knowledge and information. The half-truth, "knowledge is power," seems to have taken hold even in our Catholic schools, with the result that pupils are promoted, honored, or failed, depending on the success with which they can regurgitate the information passed out during the course. No doubt a major factor here is the failure on the part of leaders in education to develop attitude tests which can be used with confidence in the classroom. Perhaps we naturally tend to emphasize those things in which we can measure our success.

Failure on the part of teachers to appreciate the significance of attitudes in determining conduct is another factor. Ideals, attitudes, appreciations are more powerful in influencing conduct in many instances in later life than is sheer information or knowledge. Development or change of attitude does not necessarily parallel growth in knowledge. The achievement of attitudinal objectives demands a different approach in teaching than that used when improvement in knowledge is the desired outcome.

Getting teachers to focus their educational efforts on attitudinal objectives is a problem of considerable concern in the teaching of religion. For example, recent studies offer evidence that our Catholic high schools are falling far short of their ideal in the matter of developing proper attitudes toward the Negro. In one such study⁴ of the attitudes of Catholic high school students in the south-eastern area of the United States, it was found that 75 per cent of the students believe in the maintenance of social barriers between Whites and Negroes; only

⁴ Rev. James D. Morrison, O.S.B., "Attitudes Toward the Negro of Catholic and Public High School Pupils in a South-eastern Area of the United States." (Washington, D. C.: The Catholic University of America), Unpublished Master's Thesis, 1945.

one out of five believes Negroes should have equal rights with Whites; one out of four would deny the Negro the right to vote; one-third feel the Negro should be held down as a servant class for the Whites; one out of every seven would pay the Negro less than the White worker for the same kind of work; four out of five believe the Negro inferior to the White. And this, despite the fact that these students *know* the doctrine of the Mystical Body of Christ.

Catholic high school teachers have a great opportunity for creative work in the development of attitude tests designed to appraise the extent to which they and all teachers of high-school religion are achieving the influential outcomes of the religion course.

17. *Educating for Worthy Use of Leisure*

The problem of providing an adequate training for worthy employment of leisure time is still unsolved in many if not in the majority of our Catholic high schools. To say we are doing a better job than the public high schools is only dodging the problem. As leisure time increases, education for leisure becomes more and more of a challenge. We are told⁵ that the machine age is but beginning. If true, leisure time will increase like a rolling snowball as further technological advances are brought forth. As this takes place, education for leisure becomes proportionately more important than education for labor. Our schools must shift their emphasis from training pupils how to earn a living to how to live their life.

Recent investigations⁶ of how youth spend their leisure indicate that this phase of preparation for life is not being satisfactorily met by present curricular offerings. In Catholic high schools, for example, 51 per cent of the pupils indicate that they find their leisure time wearisome. If leisure is not a good in itself, but a curse or a blessing, an opportunity for self-improvement or self-indulgence, depending on how it is employed; if this strange commodity, having overwhelming potentialities for happiness, proves a source of discontent to half

⁵ The Harvard Report, *General Education in a Free Society*, p. 259.

⁶ U. H. Fleege, S.M., *Self-Revelation of the Adolescent Boy*, pp. 221-222; also N. P. McGill and E. N. Matthews, *The Youth of New York City*, p. 218.

of our students, then it behoves us to re-examine our educational program and make the necessary changes. True, we have courses in literature, but in far too many instances (perhaps in the majority) the objectives of these courses are never achieved. The fault in the main lies with the method of approach in teaching. Literature is taught as if the objective were increase in knowledge, whereas an entirely different technique is required when the objective is improved tastes, appreciations, and attitudes.

Then, too, how many of our students leave our schools with an adequate appreciation of the better, more soul-stirring types of music and art? How many of our high schools provide appropriate courses in the industrial, graphic, fine arts? In music understanding? Yet don't we say that the key to one's character is how he employs his leisure time? That what one does when he does not have anything else to do determines to a large extent his success or failure in life?

18. Developing and Providing Adult Education

As the proportion of adults to youth increases in the population, adult education becomes more of a pressing problem. Even though employment be high at the present time, it seems likely that there will be an unemployed group (mainly youth) of considerable size once the lack of civilian goods is taken care of. In the depression years one-third of the youth between sixteen and twenty-four were out of school but unemployed.

Even if employment is possible, the economic resources of many a family are not sufficient to permit attendance at a regular high school; in certain communities the paucity of the educational offerings is unable to satisfy the needs of the young adult.

Further, some industries and unions have set up stringent regulations prohibiting the employment of youth. All this has a very unwholesome effect on the young man and woman so vulnerable to influence, so anxious to give of themselves. At a time when they need the disciplining effect of some kind of job they find themselves in a society in which they are exposed to countless evils. The provision of adult educational opportunities can stem this waste to some extent.

Our schools should be the center for adult education. It must

be admitted, then, that comfortable lounge and smoking rooms must be provided if adults are to find them attractive. But the added expense thus implied is small by way of comparison with the economic waste represented by the closing of an expensive plant in the middle of the afternoon, in the evenings, and during several months. Some of our foreign-language-speaking parishes have much to teach us in the way of greater utilization of the school building as a social and adult center.

A number of forward-looking Catholic pastors and educators have introduced adult classes at night in the school building; others have made available the school library and have added titles along the line of particular adult interests. The types of courses offered in the main are far different from the courses offered high school students. Adults are interested in general education as well as in certain more-or-less specialized vocational fields. Many of their educational interests lie in the realm of cultural interests; not all want courses as a means of bettering their lot.

In general, adults interested in education are those who love learning for its bright glow without being willing to stand its heat. And that brings us to the crux of the adult-education problem—providing teachers in whom we find combined wisdom and practical experience without having about them a repellant “mental odour.” The average teacher does not satisfy the adult learner. He must be able to explain, to provoke thought, arouse enthusiasm, encourage—all the gifts of the good teacher—without the dogmatism and powers of compulsion usually associated with a teacher. Above all he must be adept at meeting them as human beings.

Aside from difficulties present in the organizing of an adult education program, we have the problem of guiding adults into appropriate courses that fit their needs. Such adult counseling is difficult and calls for great tact and discernment. Perhaps all this is but an educator's dream; nevertheless, the fact remains that adult education is a pressing need already upon us. As the proportion of older to younger persons continues to change, continuing adult education becomes more and more necessary if we are to save ourselves from senescence in the things of the spirit.

19. Other Problems

Other problems of minor importance but nevertheless very real are concerned with deviate children, providing Catholic high schools for the colored, and taking a stand on who should go to college.

A group requiring special education are the deviate children. Of children five to nineteen years of age more than 12 per cent are in need of special school services because they are definitely exceptional—mentally, physically, or emotionally. We must consider a much broader basis than mere intellectual development as an aim in their education. Handicapping often brings peculiar psychological reactions; personalities are frequently warped unless given suitable education. Provision for different avenues of expression, greater use of visual aids, etc., triple the per-child educational cost of these children; can we afford to let added expense stand in the way of providing an appropriate education of our Catholic deviate children? How can we better provide a Catholic religious training for our deviates now attending secular institutions?

In certain areas of our country we are faced with the problem of providing equal educational opportunities for our colored Catholic brethren. In some areas it is a matter of providing adequate facilities; in others it is a problem of changing the attitude among Catholics so that the facilities which do exist are made available without un-Christian discrimination.

A problem of growing concern at the present time is the pressure that is being brought forward by certain educators to make the general public feel that every youth is entitled to a college education. College education must become as prevalent as secondary education is today. This will have its repercussions on our high school aims and programs. If "college for everyone" is accepted, then our over-all scholastic objective must be shifted from emphasis on content to emphasis on training the pupil how to study. To profit from college education the student must be prepared with the proper skills and techniques so as to be able to master the subject matter presented to him in college. It is understood, of course, that this necessary "know how" in education cannot be developed apart from mastery of content.

The writer feels that college for everyone is neither practicable nor desirable. Adult education for everyone, yes, but a college education, no.

The Institute on the Elementary School Library, held at the Catholic University of America, June 27-29, 1944, was organized to assist school administrators in making decisions on the elementary school which involve costs, efficiency, personnel, administration, and rating. Among the 8000 Catholic elementary schools in the land, a small number have excellent school libraries, a constantly increasing number have good ones, a large number have what can be rated "fair to middling," many have none at all. Some schools have invested much money and talent in their libraries, while others are innocent of any leaning in that direction. Moreover, some administrators vigorously uphold one set of views in the matter, others with equal vigor take and defend the opposite.

All teachers will profit greatly by examining the Proceedings of the Institute: *The Catholic Elementary School Library* (Washington, D. C.: The Catholic University of America Press, 203 pp., \$2.00).

Hope for the best, expect the worst, and thank God for what you get.

He who wants little and has little, has much.

He who has much and wants much, has little.

EDUCATIONAL NOTES

PRESIDENT TRUMAN RECEIVES HONORARY DEGREE AT FORDHAM UNIVERSITY

There is not a single world problem "that could not be solved if approached in the spirit of the Sermon on the Mount," President Harry S. Truman stated on receiving an honorary degree of Doctor of Laws from Fordham University, May 11th. He quoted from the new charter of the United Nations Educational, Scientific and Cultural Organization, stating that "since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed."

President Truman received the honorary degree, together with His Eminence Bernard Cardinal Griffin, Archbishop of Westminster. The ceremonies marked the centennial of the granting of a New York State charter to Fordham University.

Speaking at the centenary dinner in the evening, Cardinal Griffin pointed out that "if we are to secure peace in the world, all nations have to realize that the well-being and prosperity of each race or nation must be the concern of all." He warned against power politics and appeasements, stating that they would bring us to a "disaster worse than the one from which we have scarcely yet emerged."

President Truman flew to New York for the centennial celebrations and was met at La Guardia Field by the Very Rev. Robert I. Gannon, president of Fordham. At the Manor House on the University grounds the Chief Executive was met by Cardinal Griffin and His Eminence Francis Cardinal Spellman, Archbishop of New York, both of whom walked with the President to the administration building.

Over 10,000 persons, including ecclesiastical dignitaries and federal, state and city officials, were present at the centennial celebration.

CATHOLIC SCHOLARS ORGANIZE COMMISSION TO WORK WITH UNESCO

To facilitate cooperation with the United Nations Educational, Scientific and Cultural Organization and with other United

Nations programs, a group of prominent American Catholic scholars were to meet at the Catholic University of America, May 26th, to plan the establishment of a Catholic Commission on Intellectual and Cultural Affairs. (Meeting postponed until June.)

A committee sponsored by the National Catholic Educational Association and headed by the Very Rev. Edward V. Stanford, O.S.A., Rector of Augustinian College, Washington, D. C., had been working on this project in recent months. They invited approximately a hundred Catholic scholars to the organizational meeting.

In addition to Father Stanford, the invitation committee included: Msgr. John M. Cooper, the Rev. Dr. Johannes Quasten, Dr. Martin R. P. McGuire, and Dr. Karl F. Herzfeld, of the Catholic University; Drs. Oscar F. Halecki, Victor F. Hess, and Ross J. S. Hoffman, of Fordham University, New York; Drs. Waldemar Gurian and Yves Simon, of the University of Notre Dame.

Drs. Aurelio M. Espinosa and Kurt F. Reinhardt, of Stanford University, Palo Alto, Calif.; Eugene M. K. Geiling and Jerome G. Kerwin, of the University of Chicago; David A. McCabe and Hugh Stott Taylor, of Princeton University; Msgr. Frederick G. Hochwalt, secretary general of the N.C.E.A.; the Rev. Dr. John Courtney Murray, S.J., associate editor of *America*; the Rev. James B. Macelwane, S.J., of St. Louis University; the Rev. Hunter Guthrie, S.J., of Georgetown University, Washington, and Dr. Jeremiah D. M. Ford, of Harvard University.

ST. LOUIS MEETING OF N.C.E.A.

The National Catholic Educational Association, concluding its 43rd general meeting in St. Louis, April 25th, went on record as approving federal aid to education where financially necessary, with the reservation that it be distributed to both public and non-public schools. It also supported United States entry into the United Nations Educational, Scientific, and Cultural Organization.

Archbishop John T. McNicholas, O.P., of Cincinnati, was re-elected President General of the association, a position which he has held since February of this year, when he accepted the

invitation of the Executive Board to serve as successor to the late Bishop John B. Peterson of Manchester, N. H.

Resolutions

The federal aid resolution stated that "the compelling purpose" for federal aid to education will be defeated unless the federal funds are distributed: (1) only to those areas where state and local resources are inadequate; (2) without distinction because of race, color, creed or attendance at a public or non-public school.

"In many localities of the United States where the taxable resources are insufficient to finance a satisfactory school system, children lack suitable educational opportunities. To remedy this situation, some form of federal aid appears necessary," it recommended.

The association urged that the State Department establish a national commission which will be "truly representative of the principal educational, scientific and cultural bodies of the United States," and that Congress bring about America's entry into UNESCO.

"Recognizing the importance of a world-wide commitment of education, science and culture to the cause of peace among nations, the National Catholic Educational Association urges upon the Congress that the United States become a member of the United Nations Educational, Scientific and Cultural Organization," the resolution stated, adding:

"We note with considerable satisfaction the movement now well under way to form a Catholic commission for intellectual and cultural affairs, which is expected to mobilize Catholic scholars in the interest of international peace. We trust that this new body will have the encouragement and support of peace-loving people everywhere."

The convention also officially pledged its loyalty and filial obedience to the Holy Father, and esteemed it "an honor and privilege to assist in his noble efforts to heal the wounds of war with the precious ointment of Christian charity and mercy." Another resolution expressed appreciation to President Truman for his message recognizing the opportunity of Catholic educa-

tion in stressing moral training for American youth. The meeting also went on record as voicing "deep sorrow to the clergy and laity of St. Louis" on the death of Cardinal Glennon.

The Vice Presidents General of the association, all re-elected, are: The Revs. John J. Clifford, S.J., Mundelein, Ill.; William F. Cunningham, C.S.C., Notre Dame, Ind.; Paul E. Campbell, Pittsburgh; Msgr. Joseph V. S. McClancy, Brooklyn; and Brother Eugene A. Paulin, S.M., Kirkwood, Mo. Msgr. Frederick G. Hochwalt, Washington, D. C., was re-elected Secretary General, and Msgr. Richard J. Quinlan, Winthrop, Mass., was re-elected Treasurer General.

Holy Father's Message

Messages from the Holy Father and from the President were read by Archbishop John T. McNicholas, O.P., of Cincinnati, the association's President General. Transmitted through Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States, the message of the Pope read:

"Our Holy Father expresses his profound gratitude for the devoted message of filial homage and loyalty expressed to him by the National Catholic Educational Association on the occasion of the forty-third annual meeting at St. Louis. In pledge of divine guidance upon their deliberations and as a token of abiding heavenly blessings upon the apostolate of Catholic education, His Holiness cordially imparts a special apostolic blessing to the Most Rev. John T. McNicholas, President General of the association, to Bishop (George J.) Donnelly of the Archdiocese of St. Louis, and to all members of the association."

President Truman's Message

In his greeting to the delegates, President Truman, after paying tribute to the late Cardinal Glennon, said:

"The world conflict now fortunately brought to an end has left tragic consequences on the youth of many lands. To avoid a repetition of a catastrophe of this kind every one concerned with the future of the world must strive to inculcate in our youth new vision and wholesome aspirations to the end that nations must live at peace. Because your association encourages an educational program grounded in religion, it has a splendid

opportunity to emphasize the value of moral training and to lend spiritual support to our national ideals. I trust, therefore, that your deliberations in St. Louis will be most fruitful."

Archbishop McNicholas' Address

Calling for federal and state aid to non-public schools, Archbishop John T. McNicholas, O.P., of Cincinnati, stated that "the provisions of the constitutions of several states, regarding education in non-tax-supported schools, reflect no credit on the states" and "nullify the freedom of education of which we boast and for which our armed forces fought in the second World War."

Archbishop McNicholas gave the principal address at the general meeting of the association.

"Our primary and secondary schools which at present are not tax-supported," the Archbishop said, "should not be deprived of the help they need, provided the physical plant, the instruction, the curriculum, and the training of pupils as good citizens meet the demands of the state. Nor should the children of these schools be denied bus transportation, medical care and textbooks when the need of these can be proven to our state and federal governments."

Archbishop McNicholas asked the delegates to weigh five considerations to evaluate properly their work as educators of tomorrow:

1. There is an extreme crisis in the field of education as the result of post-war conditions.
2. The drafting of our young men and women in World War II has pointed out many defects in our system of education.
3. The widespread delinquency of our youth must be traced to the lack of moral training in our schools.
4. The present condition of our schools demands that public opinion be aroused.
5. The value of Catholic education in the United States should be more fully appreciated.

Federal Aid for All Schools

"For upwards of 30 years, bills have been before Congress which would extend federal aid to schools, not on a just basis but merely to schools which are tax-supported," Archbishop Mc-

Nicholas stated. "These bills have been un-American, undemocratic and the provisions have been ruthless in by-passing children and parents who need help to get the minimum of education for an American child in the schools of their conscientious choice.

"It is a matter of very sincere regret that the proponents of these bills could not or would not understand that our government must be just to all citizens and to all parents, especially poor parents, regardless of creed or color or blood, who are striving to educate their children and to rear them as good Americans."

A bill which proposes federal aid to non-public as well as to public schools has been introduced into Congress, the Archbishop said, adding that support of the bill by the American Federation of Labor is in harmony with true American tradition. The Archbishop pointed to the G.I. Bill of Rights as a "pattern which will grant aid equitably where it is needed."

Secularism Un-American

Touching on "the vexing problem of sectarianism in education," Archbishop McNicholas stated that "the multiplying of laws which forbade public support of any school teaching sectarian doctrines was a political solution." "It must not be considered an American tradition," he said. "Rather, we should regard it as an historical expediency. We are certain that the complete secularization of American public education, as we know it today, was not the intention of those who tried to solve the sectarian problem of education in our schools."

To promote greater respect for religion and for moral principles in our public schools Archbishop McNicholas made the following proposals:

1. Elimination from curricula and textbooks of any material prejudicial to religion;
2. Incorporation in the curricula of materials inspiring children to religion;
3. Cooperation of school officials to permit churches to impart formal religious instruction during school hours, and
4. Introduction of moral training in public schools.

For the "widespread delinquency of our youth" the Archbishop blamed the fact "that God is shut out of our tax-supported schools, that moral principles and moral training have no part in this school system." "Many schools will permit teachers and professors to speak against God and against religion," he said. "That is supposed to be liberty of education. The same schools will not permit statements in favor of God, nor the exposition of basic moral principles; that is supposed to be narrow sectarianism.

A Right to Moral Training

"Our youths have a native right to be instructed in the truths of God and in the unchangeable principles of morality. Parents have the right and the duty to insist that such instruction and training be given. No state, no school system, no school board, no legislators, no government can lawfully disregard these inalienable and imprescriptible rights and duties of children and parents.

"We cannot expect our youths who have passed several years in primary and secondary schools, ignoring God and His law and disregarding the whole sphere of morality, to have those habits of restraint which will make them virtuous men and women. If we are to attempt to correct juvenile delinquency, we must bring God back into the lives of our youth; we must teach them the moral law, and we must patiently form in them from infancy the habits of virtuous living.

"Parents have this responsibility before God and the world. They cannot abdicate it and should not regard lightly this supremely important duty. Teachers who act against the wish and instruction of parents, whatever be their religion, especially before the pupil has attained maturity, betray a sacred trust, because they are only the deputies of parents."

After paying tribute to this country's Catholic system of education, which, he said, has done "unsurpassed work" as was evidenced by "our Catholic men in the armed forces," Archbishop McNicholas warned Catholic educators that "our work is only a little more than half finished; we must bring more than two million children and students into our schools," he said.

OTHER IMPORTANT MEETINGS

Dr. Richard Pattee, of the National Catholic Welfare Conference, and the Rev. R. A. McGowan, director of the N.C.W.C. Social Action Department, were principal speakers at the two-day Pan American celebration at St. John's University, Brooklyn, May 1 and 2. Officials from 20 Latin-American countries and delegations from 180 colleges, universities and high schools attended the celebration, which was sponsored by the Office of Inter-American Affairs of the U. S. Department of State.

During the observance Dr. Pattee received the Pi Alpha Sigma gold medal awarded annually by St. John's fraternity to the American considered to have accomplished most in promoting friendly relations among the peoples of the western hemisphere. Father McGowan spoke on the inter-American seminar on social studies held in Havana early this year.

The celebration also marked the diamond jubilee of the university.

* * * *

Laurence A. Leavey, editor of the *Catholic Periodical Index* and librarian of Manhattan College, New York, was elected to the newly established position of executive secretary of the Catholic Library Association at a meeting of the association's executive council in St. Louis, April 29th.

Mr. Leavey will succeed Dorothy E. Lynn, of Scranton, Pa., as editor of the association monthly, *The Catholic Library World*, and will set up in New York City a central office for the Catholic librarians. Under his guidance, the *Catholic Periodical Index* has expanded to where it now covers articles in 68 American and European Catholic magazines.

The library association also voted to make "The Catholic Book List: 1942-1945," edited by Sister M. Luella of the Department of Library Science of Rosary College, River Forest, Ill., the official guide list for National Catholic Book Week in November. Sister Luella was commissioned to prepare a new edition of her book list for use by the association.

* * * *

The Rev. Wilfrid Parsons, S.J., of the Catholic University of America, pointed to armaments control as a "supreme neces-

sity" if civilization is to survive, in the opening address, April 23rd, at the 18th annual conference in Hartford, Conn., of the Catholic Association for International Peace.

"The world as a united whole must gain control of armaments," Father Parsons said, speaking on "The Ethics of Total War and Armament Control." Any war in an atomic age would necessarily be total war and "total war is simple murder," he emphasized.

More than 300 people attended the opening session at which the Rev. E. A. Conway, S.J., co-chairman of the C.A.I.P. Education Committee, also spoke. Speakers at other sessions on the opening day were Dr. Elizabeth M. Lynskey of Hunter College, New York; the Rev. Robert A. Graham, S.J., contributing editor for *America*; Thomas H. Mahony of Boston; and Charles P. O'Donnell, of the U. S. Department of State.

At the evening session George N. Shuster, president of the C.A.I.P., substituted as chairman for Carlton J. H. Hayes of Columbia University, who was ill, and Gov. Raymond E. Baldwin of Connecticut welcomed the delegates.

"The economic war of ideologies and the 'war of nerves' are still going on and the contest for power balance continues before the establishment of peace," stated Dr. Lynskey, who spoke on "Great Power Policies and Peace Treaties." The end of the war broke the artificial unity of the great powers and set up conflicts over areas of interest, over balance of power and over ideologies, she said, stressing that the conflict over the peace and peace treaties is largely ideological.

Father Conway in his talk on "A Program of Technical and Political Control" stated that the report by Dean Acheson, Undersecretary of State, is essentially a disarmament proposal and therefore significant for religious groups who must assume their share of the job of effecting a rational and workable plan.

* * * *

A Renaissance of "true poetry" that would fulfill poetry's function of "advancing thought upward" toward God and the realm of the spirit was suggested to members of the Catholic Poetry Society meeting in New York, April 30, by the Rev. Angelico Chavez, O.F.M., Army chaplain and poet, as a help toward solving world problems.

Father Chavez, who served with an artillery battalion in the Pacific, spoke at Solemn Mass in St. Patrick's Cathedral celebrated by Bishop Joseph P. Donohue, Auxiliary of New York, and attended by delegates of the poetry group marking the 15th anniversary of their organization.

"Today we find modern writers babbling about 'advanced thought' and 'new directions'," he said. "Their thoughts indeed advanced forward to human novelties, never up to divine verities. They seek new directions but on a horizontal plane like mice in a maze, or downward like worms in the ground—never upward on the wings of the spirit because they deny that spirit exists or that it has wings. All is sounding brass and tinkling cymbals because it not only lacks but also denies divine charity."

At another session of the annual Congress, held at Hunter College, Dr. Francis X. Connolly, of Fordham University, chairman of the board of directors of the poetry society, set forth the splendors of God, of love, of the mind, and of man as the four great liberating ideas of the poet found in the positive contributions of traditional Catholic culture.

* * * *

Frank A. Bruce, Milwaukee publisher, was elected president of the Serra International at the society's convention in Salt Lake City early last month, which was attended by 65 delegates from its 24 chapters in the Pacific coast and midwest areas. The group, organized in 1935, is composed of Catholic business and professional men who assist in the education of young men for the priesthood.

Other officers elected are: James H. Gavin of Chicago, first vice-president; W. J. Pfiffner, Houston, Tex., second vice-president; W. J. Slakey, Oakland, Calif., treasurer, and Dan O'Neill, Butte, Mont., and Charles N. Smith, Seattle, trustees.

MONSIGNOR HAGAN, NOTED EDUCATOR, NAMED BISHOP

Msgr. John R. Hagan, Diocesan Superintendent of Schools and Director of Sisters College in the Diocese of Cleveland, has been named by His Holiness Pope Pius XII to be Titular Bishop of Limata and Auxiliary to Bishop Edward F. Hoban of Cleveland, it is announced in word received at the Apostolic Delegation.

Bishop-elect Hagan, a distinguished figure in the field of

Catholic education in the United States, was born in Pittsburgh, Pa., February 26, 1890, the son of John and Catherine (Foley) Hagan, both of whom are deceased. He attended St. Ignatius College in Cleveland and the North American College in Rome. He was ordained in the Eternal City on March 7, 1914, in the Basilica of St. John Lateran by Cardinal Pomili.

Following his ordination, the new Bishop-Designate made studies in Education and Psychology. He attended the Catholic University of America, Washington, D. C., between 1927 and 1930, and studied at the Paedagogische Akademie of Bonn in 1930-31. Bishop-elect Hagan was assistant pastor of St. Augustine Church, Cleveland, from 1914 to 1916; assistant pastor of St. Patrick's Church, Cleveland, from 1916 to 1921, and Administrator of St. Mary's Church, Bedford, Ohio, from 1921 to 1923.

Bishop-elect Hagan has taught courses in education at St. Mary's Seminary, Cleveland, since 1931, and at the Sisters College of Cleveland since 1928. He was on the faculty of Catholic University of America for the summer courses of 1939 and 1940. He has been Superintendent of Schools of the Diocese of Cleveland since 1923 and Director of Sisters College since 1928.

U. S. SUPREME COURT TO PASS ON TRANSPORTATION ISSUE

For the first time, the United States Supreme Court has decided to pass upon the question whether a public board of education has the right to provide transportation for pupils attending non-public schools.

The Supreme Court has announced that it will review a case instituted by Arch E. Everson, executive director of the New Jersey Taxpayers Association, acting as an individual, who contested payments totaling \$357 by the board of education of Ewing, N. J., township, for transportation of pupils to parochial schools in Trenton. Mr. Everson contended the arrangement amounted to public support of religious establishments and involved use of public tax funds for private purposes in violation of the State Constitution, and the "due process clause" of the 14th amendment.

In opposition to Mr. Everson's contention is a New Jersey law passed in 1941 which requires boards of education to provide

free transportation for students of parochial and other non-profit private schools where similar service is given to public school students.

Mr. Everson contested the statute in 1943 with a suit against the Ewing township. The following year the State Supreme Court, in a 2-to-1 decision, held the law unconstitutional. The decision was appealed to the State Court of Errors and Appeals, which last October reversed the lower court's finding and held the law constitutional by a vote of 6-to-3.

The question of providing transportation from public funds for non-public school students has been at issue a number of times in state courts. This marks the first time that the United States Supreme Court has agreed to pass upon the question.

CITIZENSHIP COMMISSION'S WORK GETS INTERNATIONAL RECOGNITION

International recognition of the work of the Commission on American Citizenship of the Catholic University of America has come from educational organizations in Japan, the Philippines, Belgium and Holland, it has been disclosed. The Commission issues the Faith and Freedom series of readers which are used in more than 6,000 of the 8,000 elementary Catholic schools in the United States and are in wide use in Hawaii.

Msgr. Frederick G. Hochwalt, director of the Education Department, National Catholic Welfare Conference, and a director of the Commission, who was a member of the group chosen by the State Department to project a reeducation plan for the Japanese people, was asked by the Education Division of the Civil Information and Education Section in Japan to submit copies of the readers for consideration as suitable material in the education of Japanese children.

The Commission announced that a large shipment of the readers has been sent to the Philippines, where they are the first American textbooks adopted since the war. In Belgium, the Commission's program has been made the basis of a movement for education reform headed by Miss Betsie Hollants, a leading Belgian educator. Translation of both the Commission's curriculum and its readers into Dutch is being arranged by the

Rev. P. J. M. H. Mommersteeg, who is presently in this country as an adviser for the Netherlands Government.

Established by the American Hierarchy, the Commission began its work under the direction of the late Msgr. George Johnson, director of the N.C.W.C. Education Department. Msgr. Patrick J. McCormick, rector of the Catholic University, is president of the Commission, the purpose of which is to widen and deepen the teachings of Christian and social living.

SPORTS FILMS

Six new text films on football and basketball have been produced by Encyclopedia Britannica Films and will be released to schools and colleges this summer. The films, which demonstrate safety fundamentals and basic methods of playing the two sports, were produced in collaboration with top-ranking athletic experts.

Andrew Kerr, football coach of Colgate College in Hamilton, N. Y., and one of the leading gridiron authorities in the country, is collaborator on the three football films. Their titles are "Tackling in Football," "Blocking in Football" and "Ball Handling in Football."

The basketball films were produced in collaboration with Wilbur Johns, basketball coach at the University of California at Los Angeles, and developer of many of the nation's leading basketball stars. These three films are on "Defensive Footwork," "Ball Handling" and "Shooting in Basketball."

Norman Sper, noted sports writer, whose football predictions are printed in *Liberty Magazine* and syndicated in newspapers throughout the United States, supervised the production of both sets of classroom motion pictures.

The Encyclopedia Britannica films on football are designed for use in junior high schools, high schools and colleges and provide practical help both for coaches and players, H. R. Lissack, vice-president of the company, said. They also have potentialities for widespread individual use, for the demonstrations are so complete that players can learn basic skills by themselves before applying the lessons learned in practice. Courses in physical education, recreation programs at playgrounds and summer camps can make use of the films, Lissack

added, in addition to coaches using them to train competitors for their teams.

All six films have been produced after intensive research to make certain that the basic fundamentals of the two sports will be thoroughly covered, and that methods taught will be sound and generally accepted by leading coaches.

Previews of the films are expected to be given in several leading cities of the country by Encyclopedia Britannica Films and coaching schools.

FOUR LESSONS OF HISTORY

Charles A. Beard, who wrote 120 books on history, admits that history teaches him these four lessons:

The bee fertilizes the rose it robs.

Whom God wishes to destroy He fills with victories.

The stars shine brightest on the darkest night.

The mills of God grind slow and sure and exceedingly fine.

If we exchange dollars, we have the same number of dollars.

If we exchange ideas we each have twice as many ideas.

Foreigners always seem to lack one quality that almost all Americans seem to have and to hold onto—youth and freshness. It is fun in their eyes and a constant hope in the future that nothing can seem to shake out of them.—Sergeant M. H. E. Marsden in *Khaki Is More than a Color* (Doubleday).

REVIEWS AND NOTICES

Revised Edition of McCormick's "History of Education."

The History of Education by Right Reverend Monsignor Patrick J. McCormick, published in 1915, has been revised by Reverend Frank P. Cassidy, Ph.D., Associate Professor of Education of The Catholic University. The new volume will be off the press presently.

In the revision, much new material has been added. The section dealing with the Ancient period delves more extensively into the history and civilization of the particular peoples. In the treatment of the other three divisions—Christian, Renaissance and Reformation, Modern—certain features have been introduced into the text which aim to show that the school must not be made to stand for the whole of the educational process.

The chapters dealing with American educational leaders are entirely new. Present-day educational movements are interpreted in the light of the psychological influences and history pertinent to the period. The discussion of the development of modern state systems of education has been carried down to the opening of the second World War.

The volume runs to approximately seven hundred pages. Orders may be sent to The Catholic Education Press, 1326 Quincy St., N.E., Washington 17, D. C.

A History of Education, by James Mulhern. New York: The Ronald Press, 1946. Pp. xii+647. Price, \$4.50.

In the present volume the author has undertaken to sketch the history of education in its relation to evolving society. The book is divided into four parts: part I deals with society and education in the Pre-Renaissance world; part II treats of social and educational development from the Renaissance to the French Revolution; part III analyzes the social and educational change from the French Revolution until recent times; part IV discusses the social and educational milieu of the twentieth century.

In his effort to emphasize social thought, social institutions, and their evolution, as conditioning educational thought, educational practice, and educational change, the author fails to do justice to the history of pedagogical theory and practice in rela-

tion to their social setting. The story of the vast educational achievements of the Patristic and Medieval Periods is told in approximately forty-five pages and leads the reader to believe that Christianity because of Augustinianism and scholasticism has failed, and that the great schoolmen of the medieval universities accomplished little other than stimulating a desire for truth among educated people in an age of widespread popular ignorance.

Part II, which outlines educational theory and practice from 1400-1800, gives scant consideration to Vittorino de Feltre, who is recognized as one of the world's great teachers. Erasmus and Comenius receive appropriate attention from the author, but Vives, the first of modern teaching theorists, who wrote several educational treatises and who, particularly in his *De subventionem pauperum*, revealed that he was deeply interested in the relief of the poor, is mentioned only in passing as the author of *The Instruction of a Christian Woman*. The Jesuits, who unquestionably were the greatest teachers of youth in Western Europe in the sixteenth and seventeenth centuries, have about a page devoted to an estimate of their educational activities. They are regarded as little concerned with the laboring masses, easy in their ethics, and reluctant to develop liberal minds in their students.

The last chapter contains pertinent information, terminating with World War II, regarding recent changes in German, Russian, French, English, and American education. In his analysis of the communist society of Russia the author observes that the success of the people in their economic struggle was hampered by many superstitious practices, such as the blessing of crops by priests. He feels that the substitution of science for holy water has had convincing results.

It is true that the account presented in all textbooks in the history of education is necessarily incomplete, but the lack of an adequate presentation of pedagogical theory and practice in the Christian era is a particularly glaring fault of this text. The student, therefore, who wishes to acquire a comprehensive view of the history of education will not find it in this book; he must resort to much further reading of the literature dealing with the subject.

FRANK J. DROBKA.

A College Program in Action, A Review of Working Principles at Columbia College. By the Committee on Plans. New York: Columbia University Press, 1946. Price, \$2.00. Pp. xi+175.

Here is a report on the Columbia College program of general education by a committee of educators who have been administering and teaching the program. They analyze their past twenty-five years of experience with the program, explain how it is working today, point out weak spots and propose needed changes.

The book is a sort of family discussion held out in the open for the benefit of all who may care to listen. Administrative policy (including a discussion of required and elective courses), standards of admission, grades, promotions, salaries, colloquiums and reading courses—all are discussed frankly and with a creditable objectivity. A full description of the well-known introductory courses in the social sciences, humanities, and natural sciences, as well as the outlines, reading lists, and teaching devices for these courses, appear in print for the first time.

Although Columbia College undertook this study primarily for its own improvement, the report as presented is of interest and, this reviewer believes, of help to all college administrators interested in reexamining their own curricular programs.

It is interesting to note that the Columbia College Committee feels that we are faced at present with the opportunity of raising entrance standards to a plan of "unquestioned excellence"; . . . that a written examination in English composition should be "required of all candidates as indispensably contributory evidence of fitness for entrance" into college.

One of the strong points in the report is the emphasis that is placed on the necessity of improving the teaching of English in college. The committee takes a very sane, even if somewhat radical point of view, in advocating that careful and presentable writing "be embodied in the standards of every course given in college, even to the extent of making it in certain cases the determinant of passing or failing." Papers should be judged "not merely for 'content' but for ineptitude of expression and defects of organization." All teachers in college must cooperate and regard the improvement of the student's writing as one of their prime responsibilities.

Everyone concerned with providing a liberal arts education will find reading this report well worth his time, even though he may not agree with all the recommendations made by the committee.

URBAN H. FLEECE, S.M.

Department of Education,
The Catholic University of America.

Occupational Information, Its Development and Application.
By Carrol L. Shertle, Ph.D. New York: Prentice-Hall, Inc.,
1946. Price, \$4.60. Pp. xiv+337.

This is not a text for high school courses in vocational information, although it will serve as a mine of occupational knowledge for high school teachers and guidance counselors who have the responsibility of vocational guidance and placement. The book was written as a college text for students preparing for personnel or counseling careers. It contains a wealth of practical information on the meaning of occupational information, its use, advantages, limitations. Compact and rather easily understood (because of the various forms and graphs), this book might be handed to the high school senior who wants to know how to obtain occupational information, how to make a job analysis, how to interpret this information and how to apply it. A definitely helpful contribution to the field of guidance.

Job Placement Reference, by Keith Van Allyn, Ph.D. Los Angeles: National Institute of Vocational Research, Inc., 1945. Price, \$10.00. Pp. v+361.

It is unfortunate that the cost of this very helpful tool for guidance counselors is so prohibitive, for it deserves a place on every vocational counselor's desk.

The book is made up of two sections, the first in which the Job Qualification Inventory is explained, and the second, the Job Placement Reference, which is an encyclopedia of job specifications developed specifically for use with the inventory. The inventory is not a test, but investigates the details of an individual's qualifications and displays these in the form of a graph to show their relative importance. By a unique indexing system the important elements of the person's qualifications are

compared with the jobs whose requirements closely match these qualifications.

The manual supplies three sets of directions for use of the Van Allyn Placement Technique—one for personnel directors, one for school counselors, and a third for administrators. Six questions in each of thirty-five occupational areas are designed to prove or deny any interest, ambition, training, or experience of the individual in these areas. The particular advantage of the Van Allyn technique is that it is based on verified, proven interests and hence tends to be more reliable than the average interest inventory. It contains the common flaw of such inventories, however, for it offers no evidence that sustained interests necessarily reveal all of one's potentialities or even one's strongest aptitudes. Nevertheless, the Job Placement Technique herein described, with the advantage of model profiles and a handy reference index, places a helpful tool in vocational counselors' hands.

JAMES F. POWERS, S.M.

Northside Catholic High School,
St. Louis, Mo.

Scriptural References for the Baltimore Catechism, by Rev. G. H. Guyot, C.M., S.T.L. New York: Joseph F. Wagner, Inc. 1946. Price, \$2.50. Pp. iv+155.

Fr. Guyot's work follows the order of questions given in the Baltimore Catechism, giving the Scriptural basis for any point of Catholic belief or practice upon which information is desired. An exhaustive Topical Index renders the work of considerable practical value for anyone teaching the Catechism or engaged in apologetical work.

BOOKS RECEIVED

Educational

Barth, Pius Joseph: *Franciscan Education and the Social Order in Spanish North America (1502-1821)*. Chicago: The University of Chicago. Pp. 431.

Guyot, Rev. G. H., C.M., S.T.L., S.Scr.B.: *Scriptural Refer-*

ences for the Baltimore Catechism. New York: Joseph F. Wagner, Inc. Pp. 155. Price, \$2.50.

Judd, Charles H.: *Teaching the Evolution of Civilization.* New York: The Macmillan Company. Pp. 137. Price, \$1.50.

Leonard, J. Paul: *Developing the Secondary School Curriculum.* New York: Rinehart & Company, Inc. Pp. 560. Price, \$3.50.

Recreation Congress Proceedings. New York: National Recreation Association, 315 Fourth Ave. Pp. 179. Price, \$1.75.

Reeder, Ward G.: *Campaigns for School Taxes.* New York: The Macmillan Company. Pp. 112. Price, \$2.20.

Taba, Hilda, and Van Til, William, Editors: *Democratic Human Relations.* Washington, D. C.: National Council for the Social Studies. Pp. 366. Price, \$2.00.

Textbooks

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Curran, Francis X., S.J.: *Major Trends in American Church History.* New York: The America Press. Pp. 198.

Fleming, Bernard J., and Others: *The Social Studies Review Book for High Schools.* New York: Declan X. McMullen Company. Pp. 313.

Hermans, Mabel C., and Shea, Marjorie Nichols: *New Studies in Grammar.* New York: Henry Holt and Company. Pp. 496. Price, \$1.68.

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General

Buchanan, Rosemary: *House of Friendship.* New York: Longmans, Green and Company. Pp. 165. Price, \$2.00.

Davis, Jackson, and Others: *Africa Advancing.* New York: The Friendship Press, 156 Fifth Ave. Pp. 230.

Industrial Peace. A Progress Report. New York: The National Association of Manufacturers, 14 West 49th St., New York 20, N. Y. Pp. 104.

Montes de Osca, Rev. V., C.S.Sp.: *More About Fatima.* Westminster, Md.: The Newman Bookshop. Pp. 125.

Norton, Thomas James: *The Constitution of the United States. Its Sources and its Application.* New York: Committee for Constitutional Government, Inc., 205 E. 42nd St. Pp. 320. Price, \$0.69.

Not with Silver or Gold. A History of the Sisters of the Congregation of the Precious Blood, Salem Heights. Dayton, Ohio: 5820 Salem Ave. Pp. 464. Price, \$3.50.

A man is not poor who has little, but only one who desires much. He who cannot have what he would like, should like what he can have.

DO YOUR BEST AND LEAVE THE REST TO GOD

In writing one has to do one's best and leave the result in God's hands; if the work is used, then you know it was needed; and if it isn't used, you know Almighty God did not require your services in that particular way.—MSGR. ROBERT H. BENSON.

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